32:1

COWLEY

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

L. XXXII EPIPHANY, 1961 NO. 1

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Published Quarterly by the
AMERICAN CONGREGATION OF THE
SOCIETY OF SAINT JOHN THE EVANGELIST
980 Memorial Drive, Cambridge 38, Mass.

The Society of Saint John the Evangelist is a Religious Community of Mission Priests and Brothers, serving the world-wide Anglican Communion in the United States, Canada, England, India, South Africa, Japan and the Bahamas.

ANNUAL SUBSCRIPTIONS. Post free, $1. Single copies, 25 cents. Subscriptions should be sent to the Secretary of Publications, 980 Memorial Drive, Cambridge 38, Massachusetts. Checks should be made payable to the Secretary of Publications. No charge for foreign postage.

EXCHANGE PUBLICATIONS and books for review should be sent to the Reverend Father Editor, S.S.J.E., 980 Memorial Drive, Cambridge 38, Massachusetts.

ADVERTISING RATES may be obtained by applying to the Editor.

Application to mail at Second Class Postage Rates is pending at Boston, Mass.

THE HOUSES OF THE SOCIETY OF ST. JOHN THE EVANGELIST

THE ENGLISH CONGREGATION

Oxford. The Mission House, Marston Street, Oxford, England.

London. St. Edward's House, 22 Great College Street, S.W. 1, London, England.

Indian Province. St. John's Mission House, Panch Howd, Poona (City) 2, India.

South African Province. The Mission House, 126 Chapel Street, Cape Town, South Africa.
P.O. St. Cuthbert's, Tsolo, C.P., South Africa.

THE AMERICAN CONGREGATION

The Monastery of St. Mary and St. John, 980 Memorial Drive, Cambridge 38, Mass., U.S.A.

St. John's Mission House, 33 Bowdoin Street, Boston, Mass., U.S.A.

Nippon Province. St. Michael's Monastery (Oyama Shudoin), Oyama, Tochigi Ken, Japan.

St. John's House, SSJE, 331 Koyama, Kurume Machi Kitatama Gun, Tokyo, Japan.

THE CANADIAN CONGREGATION

The Mission House, Bracebridge, Ontario, Canada.

COWLEY

A Quarterly Magazine of Subjects Missionary and Religious

Digitized by the Internet Archive
in 2025

https://archive.org/details/cowley_1961_32_1

COWLEY A QUARTERLY MAGAZINE OF SUBJECTS MISSIONARY AND RELIGIOUS

Vol. XXXII Epiphany, 1961 No. 1

	Page
50th Anniversary of Everett Titcomb *By Father Williams, Superior, S.S.J.E.*	5
Compositions of Everett Titcomb	8
An Early English Eagle *Translated by, E. C. Witke*	12
Celibacy and Marriage *By Archbishop Knight*	15
Christmas Antiphonal *By Margaret B. McGee*	18
Our Church and Our Lady *By J. Phillip Pulliam, Jr.*	19
Community Chronicle	27
Book Reviews	31
Advertisements	33

Illustrations

Dr. Everett Titcomb	Frontispiece
Exterior Views of St. John's House, Tokyo	14
St. Mary's Chapel, Monastery, Cambridge	17
Chapel and Common Room, St. John's House	26

Dr. Everett Titcomb

50th Anniversary of Everett Titcomb

A sermon preached by Father Williams, Superior, S.S.J.E., at the Mission Church of St. John the Evangelist, Boston, November 6th, 1960.

"O COME let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms." Psalm 95: v. 1 & 2

Fifty years ago a young man, by the name of Everett Titcomb, became the organist and choirmaster of this Church of St. John the Evangelist. At that time, of course, no one could possibly know or even guess the blessings that would come not only to this Mission Church, but to the whole Church as well, through the devoted and consecrated service of that young man. But at the end of fifty fruitful years given to the Ministry of Music we are fully conscious of the great debt of gratitude that we owe to Everett Titcomb for all that he has done to glorify the worship of Almighty God; and we thank God for sending him to us fifty years ago.

The Ministry of Music to which Everett Titcomb has given his life, is a true and important part of the ministry of the Church. We must never forget that the ministry of the Church and the priesthood of the Church is not confined to the functions and work of the ordained ministry alone. The Apostolic Ministry of bishops, priests and deacons, is of course, essential to the life and being of the Catholic Church, but every member of that Church has a necessary and important part to play in the ministry of the Church and in the service and worship of God. The Ministry of Music formed an important part in divine worship in the ancient Jewish Church, as the Old Testament, and especially the psalms bear witness. "Praise the Lord with harp, sing praises unto him with the lute, and instrument of ten strings. Sing unto the Lord a new song." (Psalm 33) "O be joyful in God, all ye lands; sing praises unto the honour of his name; make his praise to be glorious." (Psalm 66) "Sing we merrily unto God our strength; make a cheerful noise unto the God of Jacob." (Psalm 81) — The tradition that the fullest worship of God requires the Ministry of Music passed from the Jewish to the Christian Church. In the Epistle to the Ephesians, we read, "Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Ephes. 5: v. 18

& 19). And in one of the earliest descriptions we have of Christian Worship, we are told that the followers of our Lord, gathered together, "sang a hymn to Christ as God." Great saints have played their part in encouraging the Ministry of Music in the Christian Church — St. Ambrose of Milan with his hymns; St. Gregory the Great, traditionally associated with the development of plain-song, the Gregorian Chant.

The praise and worship of God is not complete unless to the inner worship of the heart is added the outward worship of heavenly melody. The thanksgiving of the heart must overflow into the song of praise. So again the Psalmist bids us: "O sing praises, sing praises unto our God: O sing praises, sing praises unto our King. For God is King of all the earth; sing ye praises with understanding." (Psalm 47) Not all music is suitable for the worship of God. The music used in Christian worship should express the reverent joy in the heart of the worshipper. It must be joyous, and at the same time, grave. It must be beautiful, yet also solemn. It must be adapted to the requirement of the Christian liturgy, and express the spirit of the liturgy; not hindering the action of the worship by over-elaboration, or by meaningless repetition of the sacred words in order to allow the composer to have his say. It is for this reason that the traditional music associated with Christian worship, the so-called Gregorian Chant, forms a model for all Church music; and a standard for judging the suitability of all modern musical expressions of the praise of God.

These truths, now so generally accepted, were but little understood and appreciated in the Church of fifty years ago. Fortunately very soon after the arrival of Everett Titcomb at St. John's, the Father Superior General of the Society of St. John the Evangelist in England, appointed Father Henry Power Bull as Superior of what was, at that time, the American Province of the Society. Fr. Bull was an enthusiast for the traditional plain-song chant, which he insisted be used in the services at St. John's; and thus Everett Titcomb came to appreciate this glorious music; and this knowledge and appreciation became the guide for all his subsequent work at St. John's, and his wonderfully successful career as a composer of Church music. The ancient modal melodies are the inspiration of the music composed by Dr. Titcomb, and this is one of the secrets of their appropriateness to the worship of Almighty God.

50th Anniversary of Everett Titcomb

Through fifty years, Everett Titcomb has unselfishly devoted himself to the Ministry of Music at the Mission Church of St. John the Evangelist. He has refused many tempting offers to go elsewhere, because of his loyalty to this old Church and its standards of teaching and worship. He himself has told us what it was that drew him here in the first place, "the atmosphere of Catholic Worship, and the Real Presence of Almighty God." These things, as he has reminded us, are truly "the essentials", and without these things, our wo-ship, no matter how it may be adorned with music, cannot adequately set forth the wonder of Redeeming Love revealed in the Incarnate life, and precious death of Jesus Christ. The Holy Eucharist is the precious jewel, for which our church music is only the setting. As we remind ourselves to-day of the importance of music in our worship, and thank God for Dr. Titcomb's ministry among us, let us not forget that our outward worship of God, must be also an inward and spiritual worship, an offering of our selves our souls and bodies in union with the offering of our blessed Lord to his Heavenly Father. May the outward song of our lips be accompanied by the inward song of the heart, so that the music of our earthly choir may be a true echo of that celestial choir, where angels and archangels and all the company of heaven render to the divine majesty the perfect song of praise — the utter self-surrender of all their being to the worship and service of the King of Kings and Lord of Lords.

The man who constantly contemplates God does not appear unfitted for the work of the world, but rather becomes illuminated and strengthened. The Lord Jesus was not, as men would speak, an other-world man. He was a man of practical energy. There was nothing in this lower world which was beneath Him.

FATHER BENSON

Compositions of Everett Titcomb

CHORAL WORKS for S.A.T.B.

Unless otherwise noted.

THE BOSTON MUSIC COMPANY

Magnificat. (St. Mark's School Series)
Unison or with Verses for S.S.A. or T.B.B.

CONCORDIA PUBLISHING HOUSE, St. Louis

O People of Zion
Rejoice ye with Jerusalem

CARL FISCHER COMPANY, New York

Benedictus Es in C
Benedictus Es in E Flat
Communion Service (Sanctae Crucis)
Communion Service (Sancti Johannis) T.T.B.B.
Eight Short Motets (Published separately)

1. Be joyful, O daughter of Syon (Christmas)
2. Christ our Passover (Easter)
3. Let us Bless the God of Heaven
4. I will not leave you Comfortless
5. My House shall be called of all Nations
6. Say to them that are of a Fearful Heart
7. Sing ye to the Lord
8. We have seen his Star (Christmas)

Magnificat and Nunc Dimittis
Ride on, Ride on in Majesty (Palm Sunday)
O Be Joyful in the Lord
O Hearken ye

J. FISCHER & BRO., New York

Hosanna to the Son of David (Palm Sunday)
Mass in C Major (Latin words only)

Compositions of Everett Titcomb

HOLLIS GRANT, Providence, R. I.

Calm on the Listening Ear of Night (Christmas)

THE H. W. GRAY CO., New York

Communion Service in C
God is gone up with a merry Noise
Hark the Sound of Holy Voices
Let the Words of my Mouth
O Love How Deep
Rejoice we all
Sing unto the Lord
Sing we merrily
The Lord reigneth
The Ninety-eight Psalm
To the Name that Brings Salvation
Cantata "To Calvary"

McLAUGHLIN & REILLY CO., Boston

Ave Verum (Latin words)
Panis Angelicus (Latin words)

SUMMY-BIRCHARD CO., Chicago

Let Saints on Earth in concert sing
Light of Light
Morning Hymn (Awake, my soul)
Praised be the Lord

THE B. F. WOOD CO., Boston

Alleluia, All the Earth
Behold now praise the Lord (S.A.B.T.)
Behold now praise the Lord (T.T.B.B.)
Behold now praise the Lord (S.A. or T.B.)
Communion Service in D (Missa Brevis)
Communion Service in F minor (Salve Regina)
Jesus, Name of Wondrous Love

Cowley

Let us now praise Famous Men
Nowell (Christmas)
Eternal Praise (Sing Alleluia forth)
The Strain upraise (2 Choirs)
Come ye Faithful (Easter)
Sanctus-Benedictus (Regina Caeli)
Te Deum (Victory) (E-flat)
While Shepherds watched (S.A.) (Christmas)

ARRANGEMENTS

Now let Heaven and Earth (Nicolai)
Thou didst leave (Shepherds' Farewell) (Bizet)

COMPOSITIONS FOR ORGAN

THE H. W. GRAY CO., New York

Benedicta Tu (On themes from Ave Maria, Ave Maris Stella, etc.)
Elegy (In Paradisum)
Fantasy on a Mediaeval Melody (In an Anthology of British and American Composers)
Festive Flutes (Vocem Jocunditatis)
Requiem (In Modern Anthology)
Rhapsody on Gregorian Motifs
Suite in E Major (Prelude, Scherzo, Cantilena, Recessional)
Toccata (Salve Regina)
Wedding Prelude (On "O Perfect Love")

THE B. F. WOOD CO., Boston

Alleluia Pascha Nostrum
Adoro Te Devote
Ave Verum
Cibavit Eos
Credo in Unum Deum

Compositions of Everett Titcomb

Gaudeamus
Hosanna
Pentecost
Prelude in A minor
Puer Natus Est (Christmas)
Regina Caeli
Scherzo in D minor
Vexilla Regis

TEXT BOOK

THE H. W. GRAY CO., New York

Anglican Ways

A handbook for Choirmasters and others interested in the Services and Liturgical Music of the Anglican (Episcopal) Church.

In preparation to be released soon by

THE H. W. GRAY CO., New York
(Choral)

The Spirit of the Lord (T.T.B.B.)
The Souls of the Righteous (S.A.T.B.)

EVERETT TITCOMB was born in Amesbury, Massachusetts, June 30, 1884. He was Musical Director at the Church of St. John the Evangelist, Boston, 1910-1960. For many years he taught Liturgical Music at the New England Conservatory of Music and at Boston University. He has served as lecturer and Chorus conductor at various Conferences on Church Music from Maine to California.

An Early English Eagle

By E. C. Witke

(From the "Bestiary" of Arundel MS 292, of the British Museum, first half of the Thirteenth Century.)

THIS "Physiologus", a description of various beasts, all allegorically interpreted, is based upon slightly older Latin sources. However, the *genre* of the animal-description interpreted as a Christian pattern for life, is represented as early as the Ninth Century, by several fragments of Anglo-Saxon poetry. If one existed about the eagle, it is no longer in existence. Hence we may consider this poem as one of the earliest statements in English about the "Christian eagle" as distinct from the "pagan eagle", harbinger of death in warfare. It is noteworthy that the interpretation which follows the poem itself is relevant to Christian living and not to ecclesiastical iconography. This implies that it was composed for the enlightenment of lay-folk.

I want to make known the eagle's nature;
I read of it too in a book,
How he renews his battle-prowess,
How he comes forth from his old age,
Since his limbs he cannot control,
Since his beak is quite awry
and his eyes dim.
Hear how he renews himself:
He seeks a well that ever springs
Both by night and by day;
Over this he flies and mounts up
'Till he sees heaven,
Flies through six and seven heaven-skies
Until he comes to heaven.
As directly as he can
He tarries hovering in the sun.
The sun singes all his flight
And too it makes his eyes gleam.
His feathers it causes to drop out because
of its heat,

An Early English Eagle

And he plummets down to the water
Which is in that well-spring's depths,
Where he becomes hale and strong,
And emerges all newly made
Save for his twisted bill.
His beak is still as awry as before;
Though his limbs are strong
He cannot obtain food for himself.
Then he goes to a stone
Upon which he scrapes his bill,
Pecks until his beak
Has lost its crookedness;
Then with his beak set right
He takes the food that he will.

The "Signification", written in a longer poetic line, tells that the eagle is man unregenerate, who, going to church, prepares himself for re-birth by giving heed to instruction. From Baptism he emerges all new, save for one thing:

His mouth is yet quite unfamiliar with paternoster and credo.
Go he north or go he south he must learn his need;
He makes prayer to God and thus rights his mouth,
Gets for himself his soul's food through grace of Our Lord.

Exterior Views of St. John's House, Tokyo

Celibacy and Marriage

THE MOST REV. ALAN JOHN KNIGHT
Archbishop of the West Indies

I AM convinced that the time has come for Christians to re-think the whole matter of celibacy and marriage. In many quarters celibacy is still considered to be unnatural, and by extreme sections of opinion to be not quite proper; and this in spite of the alarm which is commonly expressed about the rapid increase of the world's population. It appears, however, that this prejudice is lessening since, for example, unmarried women who take up professional careers are no longer generally regarded as freaks. Surely as Christians we are compelled to believe that there is also a vocation to celibacy.

Doubtless most persons are called by God to the married state; but certainly not all. If this fact were squarely faced many unmarried men and women would be able to live more useful and much happier lives, freed from the pitying disapproval, expressed or implied, on account of which they so often secretly suffer. And I am quite sure that many more celibate priests are needed at the present time, especially in dioceses like ours; and that since they are needed, men are being called by God to this particular way of life. Because in our Anglican Communion members of the Clergy are allowed to marry, this does not mean that they are urged to marry, or — I think — that they are as free to marry as most members of the Laity. Where we gravely err is in failing to call upon our ordinands to consider this whole question before they commit themselves. Admittedly there is a place in the Ministry of the Church for the married priest, and perhaps a place which only he can properly fill; but there is also a place for the celibate priest, and this is often one which quite certainly he alone can fill. The tragedy is that he is seldom there to fill it, because he exists in such small numbers.

Then again, of the married priests I have known many have told me that they are sure that they did right to marry and that their marriage has helped, rather than hindered, them in their priestly life. Others, however, and these not a few, have confided in me that though they are truly happily married, they have learned by long years of experience that the vocations to matrimony and to the priesthood are incompatible.

The Religious Communities all find themselves stretched to breaking-point and unable to accept calls from the Church both at

home and overseas which they know that they ought to accept; unable, that is, solely because of the lack of numbers of professed members. Similarly we are unable to find priests to serve in certain special assignments where they are needed because so many are already married and hampered by family commitments.

Since we believe that God always provides for the needs of His Church, we are driven to the conclusion that men and women either do not hear His Call or fail to respond to it. In the Gospel we read of the young man who "went away sorrowful", unwilling to make the oblation which our Lord demanded of him; so we realize that this is nothing new in the history of the Church Militant. Those who bind themselves to remain unmarried for Christ's sake, must not expect to tread a path that is always easy; but the way for every disciple, unmarried or married, is the way of the Cross — and to those who voluntarily surrender the comfort and security of normal home life for the sake of the Gospel, our Lord has promised a rich and compensating reward. Some of us have lived long enough to know how generously that promise is fulfilled. I hope that all young people who read what I have written will have the courage to ask themselves whether it may not apply directly to them.

When the Church as a whole re-discovers the value of the call to celibacy to those who can receive it, we may then expect the beginning of that great world-wide religious revival for which we all long and pray. And in so saying, I do not, believe me, mean to imply that celibacy is a more honourable estate than marriage: but that each and every one should pray for grace that he may do not his own will, but the Will of God.

From *The Northern Churchman,* 1st May, 1960

St. Mary's Chapel, Monastery, Cambridge

Christmas Antiphonal

By MARGARET B. MCGEE

Cradled in gentleness,
Softer than candle light,
Brighter than love is bright,
Child-my child!

Grown in reliant grace,
Stalwart and sure you stand,
Warm grasp for timid hand,
Son-dear son!

Immanent tenderness,
Dear beyond ecstacy,
One with the beat of me,
Love of my love!

Perfect in holiness,
Christus Immaculate,
Sacrifice-Advocate,
Lord — Oh, my Lord!

One with Almighty One,
King over heaven and hell,
Bread, Wine, Immanuel,
All-My All!

Our Church and Our Lady

By J. Phillip Pulliam, Jr.

THE BLESSED VIRGIN MARY IN THE BIBLE, THE PRAYER BOOK AND THE HYMNAL

NO doubt, eyebrows will be raised in many quarters in our Church at the very mention of the title *Our Lady*. It is true that the Bible nowhere refers to the Blessed Virgin Mary as "Our Lady." Nor does the Prayer Book thus refer to her; however, the parent English Prayer Book of 1662 does label March 25 "Annunciation of *our Lady*" in its lectionary for Mattins and Evensong. The Hymnal explicitly employs this devotional title: "*Our Lady* sings Magnificat . . ." (hymn 585, stanza 4). For American Episcopalians this title should not be a matter of churchmanship, partisanship or divisiveness in view of the fact that all of us — whether essentially of catholic, evangelical or liberal persuasion — use the same official Hymnal of our Church. The first recorded instance of this poetic and honorific title in English literature occurs in the eighth century poet Cynewulf, and the title appears not infrequently thereafter; thus, *Our Lady* has a long and laudable Anglican ancestry and needs no apology or defense in its use among us.

The Bible, the Prayer Book and the Hymnal are the three books officially sanctioned and authorized for use in the common worship of the American Episcopal Church. These three books may be said to be respectively the primary, secondary and tertiary sources of doctrinal and devotional expression in the public services of our Church. It is to them, then, that we must turn if we are to understand the official position of our Church regarding Mariological doctrine and Marian devotion.

Christmastide is hardly the season for strenuous meditation on Our Lady for most Churchmen because during this holy season our wills, thoughts and affections are essentially and rightly directed to the Holy Child Whose Holy Nativity we celebrate although we surely do not forget His Blessed Mother in Christmastide.

Annunciation Day, correctly styled Lady Day, is a most appropriate time to ponder anew the place of Mary in the Christian scheme of things, for it was on this day she received the angelic announcement that she was to become the Virgin Mother of her Redeemer and ours.

Cowley

I The Bible and the Blessed Virgin Mary

Spacewise the Blessed Virgin Mary occupies a very small place indeed in the Bible: she enters the biblical drama at the Incarnation and she leaves it at Pentecost. Annunciation Day and Whitsunday are the *terminus a quo* and the *terminus ad quem* of her life as far as the Holy Scriptures are concerned. It is immediately apparent that the Marian texts are heavily concentrated around the conception and the birth of Jesus, the Son of God and the Son of Mary.

The Gospel narratives and the one text in the Acts (Luke 1:26-56, 2:1-52; Matthew 1:18 - 2:23; John 2:1-12; Mark 3:31-35, Luke 8:19-21, Matthew 12:46-50; John 19:25-27; Acts 1:14) enable us to reconstruct the following biblical outline of Mary's life: Mary's reception of Gabriel's annunciation at Nazareth; Mary's conception of Jesus and Jesus' birth of Mary announced to Joseph at Nazareth; Mary's visitation to Elisabeth in the hill country of Judea; Mary's return from the hill country in Judea to Nazareth; Jesus' birth of Mary in Bethlehem; the shepherds' visit to Jesus, Mary and Joseph at Bethlehem; Jesus' circumcision at Bethlehem; Jesus' presentation by Mary and Joseph in the temple at Jerusalem; the Magi's visit to Jesus and Mary at Bethlehem; Jesus, Mary and Joseph's flight into Egypt and the Holy Innocents' slaughter in and around Bethlehem; Jesus, Mary and Joseph's return from Egypt to Nazareth; Jesus, Mary and Joseph's passover visit to the temple in Jerusalem when Jesus was twelve years old; Jesus' subjection to Mary and Joseph upon their return to Nazareth; Jesus and Mary's visit to the marriage feast at Cana of Galilee; Jesus and Mary's visit to Capernaum; Jesus and Mary's encounter during the Galilean ministry; Mary's presence with Jesus and Mary's care entrusted by Jesus at Golgotha; Mary's presence at Pentecost.

It is not the purpose of this brief essay to deal with the scriptural texts in their entirety, but it is suggested and recommended that they be read and studied in their historical sequence so that some insights may be gained relative to the biblical narratives regarding the Mother of the Lord. We are here, rather, fundamentally concerned with the uniqueness of Mary in biblical thought. The basic questions of Mariology, or the study of Mary, are simply these: *why* is Mary unique? *how* is Mary unique? To these Mariological questions the New Testament gives us clear and definite answers. Mary is unique because Jesus is unique: He is

the Son of God and she is His Virgin Mother. In the narratives it is abundantly evident that Jesus as Mary's divine-human Son is in the foreground and Mary as Jesus' human Mother is in the background; consequently, in biblical theology Mariology is a branch of Christology and must not be divorced therefrom as though it were a separate and independent theological discipline.

In Luke's Gospel Jesus, the Son of Mary, is called "the Son of the Highest" (1:32) and "the Son of God" (1:35); and in the First Gospel He is titled "Emmanuel" or "God with us" (1:23). These two Gospels leave no doubt about the basic truth of the Incarnation: God's Son and Mary's Son are one and the same Person, the Lord Jesus Christ.

In Luke's Gospel Mary is twice called a "virgin" (1:27). Furthermore, there is Mary's question to the angel Gabriel to indicate her virginity at the time of Jesus' conception: "How shall this be, seeing I know not a man?" (1:34). Likewise, the angel's reply to Mary's query substantiates her virginity: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee . . . For with God nothing shall be impossible" (1:35,37). Mary willingly accepted her role as the Virgin Mother of the Son of God: "Behold the handmaid of the Lord; be it unto me according to thy word" (1:38). The Virgin Mary was the moral and physical instrument of the Incarnation just as the Holy Ghost was the metaphysical Instrument.

The writer of the First Gospel attests to the truth of he Virgin Birth in his story of the angelic annunciation to Joseph: "When as his mother Mary was espoused to Joseph . . . she was found with child of the Holy Ghost . . . for that which is conceived in her is of the Holy Ghost" (1:18,20). We know, of course, that this writer erroneously employed Isaiah 7:14 in Matthew 1:23, for he used the Greek Septuagint instead of the Hebrew text: The Greek does say *virgin* whereas the Hebrew simply says *maiden.* Even so, it cannot be claimed that the story of the Virgin Birth had its origin in Isaiah 7:14; the writer of the First Gospel merely incorporated a misunderstanding of an Old Testament text to underscore something he understood to be true. It should also be noted that scholars generally hold that the Third Gospel was written before the First Gospel, and the First Gospel does not refer to the Isaianic text.

It is greatly significant that both Luke and the writer of the First Gospel relate the Incarnation and the Virgin Birth together

and do not at any place endeavor to disentangle the two. Luke as a cautious historian specifically includes both the Incarnation and the Virgin Birth as "things which are most surely believed among us" (1:1) and states that he "had perfect understanding of all things from the very first" (1:3); and it is quite probable that Luke received the story of the Virgin Birth from Mary herself or from a close relative of hers. The writer of the First Gospel addressed his book to Jewish Christians: now to the Jews of the first century virginity was repugnant and they surely would not have accepted the story had it come from the Gentiles; to this writer the Virgin Birth was history and not legend.

Both Gospels stand as independent witnesses to the Virgin Birth. And it is difficult to maintain that the Virgin Birth is a pious piece of evangelical embroidery unless the Incarnation itself is embroidery, for both Gospels relate their narratives in a straightforward and matter-of-fact historical fashion. The implication seems to be that the Virgin Birth is a necessary corollary of the Incarnation. As Mother, Mary stands as the evangelical witness to Jesus' humanity; as *Virgin* Mother, she is witness to His deity.

It is all too true that the Incarnation is primary and all-important; but the Virgin Birth, though secondary, is nevertheless important in biblical thought. The Virgin Birth has point because the Incarnation is true and not the other way round: we believe that Jesus was born of a Virgin because He is God and not that He is God because He was born of a Virgin. Indeed, if the Virgin Birth were an historic fact and the Incarnation were not, this would mean that Jesus was a biological freak of nature. But if both the Incarnation and the Virgin Birth are true as these two Gospels of Luke and Matthew tell us, then Jesus is the incarnate virgin-born Son of God.

From a consideration of the biblical texts two dogmatic propositions emerge: Mary is the Mother of the Son of God; Mary is the *Virgin* Mother of the Son of God. To put it another way, the twin Catholic dogmas of the Incarnation and the Virgin Birth spell out for us the uniqueness of Mary from the standpoint of biblical theology.

II The Prayer Book and the Blessed Virgin Mary

The Puritans were vehemently opposed to the public use of the Marian texts (particularly the Magnificat), the Creeds because they

included Mary's name, the Marian feasts and the Collects and other devotions which mentioned the Virgin. Fortunately, the Puritans did not have their way. It is precisely in these areas that the Prayer Book expresses public devotion to the Blessed Virgin Mary.

Most of the Marian texts are used at the Holy Communion as Gospels; and practically all of these texts are used as Second Lessons or Lessons of the New Testament at Morning Prayer and Evening Prayer. Our Church thus incorporates into her official liturgy these Marian texts at the three most important services of public worship: the Eucharist, Matins and Evensong.

Our Church regularly remembers the blessed name of Mary whenever the Creeds are sung or said: the Virgin Mary stands in the Creeds as the historical witness to the humanity and the deity of the Lord Jesus Christ. At the Eucharist in the Nicene Creed we confess our faith "in one Lord Jesus Christ . . . Who . . . was incarnate by the Holy Ghost of *the Virgin Mary,* And was made man." At Matins and Evensong in the Apostles' Creed we profess the same faith "in Jesus Christ . . . Who was conceived by the Holy Ghost, Born of *the Virgin Mary."* Our Church thus maintains in her Creeds the dual evangelical emphasis on the Incarnation and the Virgin Birth as twin truths of the Catholic Faith.

Our Church annually keeps two Marian feasts. In the Prayer Book February 2 is variously called the Purification of the Virgin Mary, the Purification of the Blessed Virgin and the Purification of St. Mary the Virgin. Similarly, March 25 is referred to as the Annunciation of the Virgin Mary, the Annunciation of the Blessed Virgin and the Annunciation of the blessed Virgin Mary. For the Eucharist, of course, proper Collects, Epistles and Gospels are provided; also, a Proper Preface to the Sanctus is provided. For Matins and Evensong special Psalms and Lessons are provided in the lectionary, and provision is further made for the observance of the Eves of these feasts. At Matins a special Invitatory to the Venite is furnished for them.

The Collect for Christmas Day recalls to our minds the fact that the "only-begotten Son" of "Almighty God" was "born of a pure *virgin";* and this same Collect is used for the First Sunday after Christmas Day. The Proper Preface for Christmas Day elaborates on the same theme that God's "only Son," "by the operation of the Holy Ghost was made very man of the substance of *the Virgin Mary* his mother."

In Matins the Te Deum professes: "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a *Virgin.*" And in Evensong we have the opportunity of *daily* singing or saying the Blessed Virgin Mary's hymn, the Magnificat. In the Prayer Book devotions, as in the Scriptures and the Creeds, the Incarnation and the Virgin Birth are woven together in the fabric of our devotion.

Article II of the Articles of Religion admirably summarizes the Catholic dogmas of the Incarnation and the Virgin Birth: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of *the blessed Virgin,* of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man . . ." This Article aptly furnishes us the theological basis for the *worship* we give to Jesus and the *honor* we pay to Mary.

III The Hymnal and the Blessed Virgin Mary

The Hymnal in the place it gives to the Blessed Virgin Mary concentrates its emphasis on Christmastide as does the Bible (12, 16-18, 20-22, 27, 33-42, 44, 45, 322). The Hymnal also, of course, provides special hymns for the observance of the feasts of the Purification (115, 116) and the Annunciation (117, 118, 317, 599). There are also hymns which mention Our Lady in reference to Advent (6), the Circumcision (323), Passiontide (76, 79, 82), All Saints (585, 599), Holy Communion (197, 347), the Departed (79, 223), Litanies (234) and Hymns for Children (236, 252). Those who are interested in the study of Marian hymnology will find a consideration of these hymns most rewarding. For those who are statistically minded it should be stated that 6.7% of our hymns mention Our Lady. Needless to say, all our Marian hymns are in harmony with the teachings of the Bible and the Prayer Book.

Hymn 599 affords us the theological basis of devotion to Our Lady: she is "higher than the cherubim" and "more glorious than the seraphim" because she is "bearer of the eternal Word." One of the volumes of the Seabury Series, MORE THAN WORDS,

has this to say concerning our reverence for Mary: "Mary, in her humility, obedience, and faith, became, through the greatest miracle of all time, the mother of Jesus, who is God the Son Incarnate. For this reason we give her all reverence short of what belongs to God alone" (194).

So it is that we honor and venerate, though we do not and cannot worship and adore, Our Lady the Blessed Virgin Mary in our Church because she is the God-bearer. The American Episcopal Church, as a branch of the Holy Catholic Church, rejoices in the proper honor and devotion given to Mary because Our Lady has been honored by God Himself in His singular election of her to the unique privilege of becoming the Virgin Mother of the incarnate Word, because honor and devotion to the Blessed Virgin Mother redounds to the honor and devotion due her divine-human Son and because Mary is redeemed humanity's fairest maiden, the glory of redeemed womankind.

Oh, how differently does God act from the way in which the world acts in religious teachings! The world is always anxious to make religion just a matter of publicity. But with God religion is a matter of sanctuary. And the sanctuary is hidden. All God's revelations are, so to speak, behind a chancel screen where cherub forms keep off the outer world.

FATHER BENSON

Chapel and Common Room of St. John's House.

Community Chronicle

SUNDAY, November 6, Bishop Burton, S.S.J.E., pontificated at a Solemn Votive Mass commemorating Dr. Everett Titcomb, who has completed fifty years of inspired musical direction at the Mission Church of St. John the Evangelist.

On November 5, the Fathers and Brothers went to St. Augustine's Farm, in Foxboro, Mass., and had the annual Sung Requiem Mass, for the departed members of the Society, and of the Order of St. Anne, whose cemetery adjoins ours.

The Society withdrew from St. Francis Church, Chicago, on November 20. Father Pedersen is being brought back to the Mother House where he will become the Assistant Superior, of the American Congregation. Father Pedersen conducted a Quiet Day, for the Community of St. Mary, at Kenosha, Wisconsin, on October 22.

Father Williams preached, November 7, at the Clothing of a Novice, of the Sisters of St. Margaret, Boston, on November 21. The Father Superior presided at the taking of first vows of Sister Mary Joseph, Order of St. Anne. On November 23, he was present for the Clothing of a Novice, of the All Saints Sisters, Catonsville, Md. On December 10th, Father Williams led a Parish Quiet Day, at the Church of St. Mary the Virgin, N.Y.C., and preached at their celebration of their Patronal Festival, December 11th. December 27, he conducted a Quiet Day at St. Margaret's House, New Hartford, N. Y., and on December 31, conducted a Day of Retreat for the Sisters of St. Margaret in Boston.

Father Gross preached at the Noon Day Services, at St. Paul's Cathedral, Boston, on Mondays in October.

Father Wessinger gave a Quiet Day for the Sisters of St. Anne, Arlington, on November 25th; and on November 27th-29th, conducted a School of Prayer at Clinton, Conn.

Father Banner returned from Europe, October 1st, and made a visitation as Warden to the Sisters of St. Anne, Denver, Colorado.

Father Palmer directed a School for Indian Mission Catechists, at Prince Rupert, British Columbia, on October 13 through October 24. He preached a Mission at Whitby, Ontario, October 30 - November 6th and gave addresses on the Canadian Prayer Book at Welland, Ont., November 10. On November 13th through November 20th, he gave a Mission in Chapleau, Ont., and led a clergy Quiet Day at Brockville, Ontario. From November 28 to

December 3, he conducted the Community Retreat of the Mission House, S.S.J.E., Bracebridge, Ontario.

Father Smith spoke at St. Mark's School, Southboro, Mass. on October 4. He preached a Mission at St. Gregory's Church, Muskegon, Mich., October 9, thru October 14. On November 13, he preached at St. Elizabeth's Church, Philadelphia. November 21 Father conducted a Quiet Day for the Ministeral Association of Jamaica Plain, Mass., at the Monastery. During the weeks of October 17, November 14, and December 17, he made visitations to the Houses of the Sisters of St. Mary.

Father Upson gave a Quiet Day for ladies at All Saints Convent Catonsville, Md., November 12. November 13, he preached at St. Peter's Church, Ellicott City, Md. On November 14 through 19 he gave a Retreat for the All Saints Sisters at Catonsville, Md. He preached at St. Andrew's, Baltimore, November 20.

Father Rowell took part in a panel at the annual meeting of the American Association of Engineering Education at Wentworth Institute, Boston, on October 15. October 28-30 he conducted a Retreat for Laymen, from Wethersfield, Conn., at the Monastery. On November 13 he spoke to a group at the Friends Meeting House, in Cambridge. December 4 he preached at St. Alban's Church, Cape Elizabeth, Maine, and spoke to a Young People's Conference. Father also conducted Quiet Days at Portsmouth, New Hampshire, on December 11 and 12th.

The Fathers at St. John's House, Tokyo, have been sending a weekly news letter. We thought this issue might be of interest.

St. John's Chronicle

All Saints Day, 1960

Dear Father Superior:

Five students from Rikkio University arrived at St. John's House to make their bi-annual work-retreat. They arrived on the eve of All Saints. Among the students was Fr. Takada's nephew, who attended the retreat in the spring, and the son of Bishop Goto,

Community Chronicle

Bishop of Tokyo. Bp. Viall celebrated this morning in Japanese and was served by John Goto. It was thrilling to see our little chapel with eight people offering the Mass together. This evening, or I should say this afternoon, I leave for Yokota to celebrate an evening Mass at 5:30, to be followed by dinner in the patio lounge. This morning, I gave the work retreatants an address using as my theme, verse 25, of Psalm 73. This is not a retreat in the real sense, but the boys like to work around the house and garden, attend the offices, and find rest and spiritual strength in our chapel. This type of retreat I believe is beneficial to a Japanese student and is still in keeping with the spirit of St. Benedict, "laborare est orare". Two of my Sunday evening class students have asked me if I would tell them about the Bible. This has been my first request about Christianity. Naturally I was thrilled and have reserved Wednesday evenings for an hour with them. We are studying as part of our English Conversation class, St. Luke's Gospel, but to have a special class just for the Bible, I feel is a step forward. My love and prayers to all the Brethren.

Affectionately and obediently yours,

FATHER DAVID CLAYTON, S.S.J.E.

* * *

The night before last Mrs. Suzuki called from the hospital and asked me to bring the children. It certainly appeared that their father was dying, but he revived, and now a day later he is still living, although he hasn't been conscious enough to show recognition for many days. It is a very hard thing for the family to just sit around waiting, but they can't be budged. Sister Mary Elizabeth, C.E., has been an inspiring example for everyone who has come into contact with her at the hospital. She is truly delighted to know she is "going home", she only hopes that she may be able to live until their Patronal Festival, the Feast of the Epiphany. The doctors tell her that she will probably make Christmas, but are doubtful of the period beyond that. I was surprised that they would hazard so specific a guess. There are now two Harunaso Sisters in the hospital. The other day I was much impressed with the devotion with which the Nursing School girls (120 of them) take part in Morning Prayers. Many arrived very early to pray. All had perfect attention (at least in appear-

ance) and sang heartily. Yet this was compulsory daily Service, and not one tenth of the girls are even Christians! In talking about this with Fr. Takeda, he mentioned that this particular service was not exactly a novelty for him as he had been taking it every day for forty years. He had continued having daily services right through the war when it was very far from popular and even dangerous. All best to all the Brethren.

Affectionately and obediently,

Father Robert Appleton, S.S.J.E.

* * *

Last week we replaced the zinnias in the beds between the terrace and the pond with some chrysanthemums. Father Clayton managed to salvage a few zinnias before they were uprooted, and we still have a few here and there in the house. The "mums" are very attractive but have suffered a bit because we have been having heavy rains every few days. Today it is raining hard. The chrysanthemums, which we had raised ourselves, are small white one and are now in full blossom.

Sunday afternoon we had a guest from St. Mary of the Angels, Hollywood, a Mrs. Hoskins, who works for World Vision and is visiting Japan. Fr. Jordan had told her to be sure to call on us. She had written me before leaving the States and again when she got to Tokyo. I picked her up at Ikebukuro Sunday afternoon and brought her out.

This morning (All Souls' Day) I said Mass and had the Absolution of the Dead at Zensei (Leper) Hospital, for Bishop Kudo. On my return to St. John's I heard from Fr. Appleton, who was just leaving for his class at the YMCA, that Fr. Suzuki had died this morning. May he rest in peace. Please put his name on the intercession list. He used to come sometime to the Chapel in Cambridge when he was a student in E.T.S., in 1949-50.

The Ordo is getting on. I read the second proof over the weekend and expect the final proof tomorrow.

Affectionately and obediently,

✠ Kenneth Abbot Viall, S.S.J.E.

Book Reviews

"THE PHENOMENON OF MAN" — by Pierre Teilhard de Chardin. Introduced by Sir Julian Huxley. Translated by Barnard Wall. Collins. 1959.

A MAN who was at the same time a Jesuit priest, deeply committed to the Christian Faith, and an eminent biologist and human paleontologist, could perhaps not be expected to write an easily readable volume on the origin, nature and destiny of man. The English edition of Father Teilhard's already famous French classic presents to us a difficult, but rewarding, exercise in scientific analysis and speculation. It must be emphasized that this is not a theological or philosophical work primarily, but rather a scientific essay; and its outlook, objectives and vocabulary are to a large degree scientific. Yet the book extends far beyond demonstrable fact into the realm of theory and reasoned conjecture — farther than all but a few orthodox scientists would be prepared to follow — for it is the "whole phenomenon of man" which is under scrutiny, not just his morphology, physiology and genetics. In a real sense, Father Teilhard's broad scientific knowledge serves as a launching pad for his visionary thoughts on man's destiny. It is difficult reading for those without at least a basic knowledge of biology and geology; but the absence of this background should not obscure the main theme of the book.

Fundamentally, this book contains the story of evolution; and the author equates the phenomenon of man with evolution. Man is viewed as the highest point thus far achieved by the "privileged axis" evolution. The recognition of a direction and a goal in evolution involves an approach to the structure of the universe which is not in keeping with most modern scientific thought; but it cannot necessarily be disputed on this ground alone. At all levels of organization in the universe — non-living as well as living — Father Teilhard recognizes a "within" as well as a "without". The "without" is all that materialistic science ordinarily deals with, and is the basis of most current thought on evolution. But in Father Teilhard's view, it is the "within", the spiritual component with its own particular kind of energy, which holds the key to evolution. This inner aspect, so evident in man but not in lower forms of life or in inanimate matter, has motivated all synthetic activity at all levels — atomic, molecular, cellular, organismal and social. Life has appeared and has evolved as a result of the drawing together of smaller units into more complex structures —

"complexification" in the author's own word. As more complex entities appear, their "within" becomes more highly organized and more prominent and at the level of man emerges as full consciousness when true thought is born. Evolution in Father Teilhard's view is the "rise of consciousness"; and those lines of evolution in which the development of consciousness is prominent represent the privileged axes of the process. The argument would be more convincing if some thought had been given to the significance of other lines not in the main stream; but this is left for the reader's own speculation. There is no obvious quarrel in Father Teilhard's book with current interpretations of the mechanism of evolution which he seems to regard as merely incomplete explanations; but it is a weakness in the presentation that these incomplete versions are nowhere incorporated into his own more complete concept.

Although direction and goals in evolution are introduced early in the book, their real nature is not considered until nearly the end. Here, at last, in the form of Omega (God) the cause and the goal of evolution is presented. Evolution now appears as a gigantic movement of the universe towards Omega, with ultimate union as its goal. Man is at the apex of this upward surge and man's destiny is a continued convergence towards God. The force which motivates this convergence is Love. Thus the real meaning of evolution is found in the "within" of the universe, not in the "without". Here for the first time religious overtones are felt, and there is scope for theological discussion. But Father Teilhard, true to his avowed scientific purpose, touches only very lightly upon this aspect of man's nature. He does however, assess the nature and significance of what he calls the "Christian phenomenon", finding in it the main axis of evolution for the present and the future.

The book has its disturbing elements. From the scientific point of view, it plunges into realms where exact evidence is lacking; and such ground always seems insecure to the scientist. On the theological side, it has seemed to many, including Father Teilhard's own religious superiors, an affront to Christian orthodoxy, although the author did not consider it so. But in an age when science and religion do not so much battle as ignore each other, Father Teilhard's book is a ringing challenge to men of vision on both sides to think constructively and vigorously while there is still time.

TAYLOR STEEVES

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St. John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER ROWELL, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

COWLEY

VOL. XXXII EPIPHANY, 1961 NO.